

THE PLAN OF SALVATION AND HOW TO TEACH IT

AUSTIN CROUCH



LIBRARY ROOM
CINCINNATI BAPTIST BIBLE COLLEGE

LIBRARY ROOM
CINCINNATI BAPTIST BIBLE COLLEGE



Digitized by the Internet Archive
in 2025

THE PLAN
OF SALVATION
AND HOW TO TEACH IT

LIBRARY ROOM
CINCINNATI BAPTIST BIBLE COLLEGE
CINCINNATI, OHIO

AUSTIN CROUCH

~~Church Study Course # 6706~~

~~not for Crisis Any more~~

HIGHLAND BAPTIST CHURCH

LIBRARY



NASHVILLE, TENNESSEE
THE SUNDAY SCHOOL BOARD
of the
SOUTHERN BAPTIST CONVENTION

Copyright 1924
Sunday School Board
Southern Baptist Convention
Nashville, Tenn.

Printed in the United States of America
2.75MH488

*In Memory
of the One Who First
Taught Me the Way of Life*

MY MOTHER

DIRECTIONS CONCERNING STUDY, CLASS- WORK, EXAMINATION, AND AWARD

The seal for course V: Soul-Winning, in the Baptist Young People's Union Study Course, is awarded for the completion of this book. Ten periods of forty-five minutes each, or the equivalent, must be given to classwork. The member must attend at least six of the ten periods to be eligible for the class examination. A member of the class who fails to attend six periods, or who for other valid reason cannot take the class examination, may take a special examination, but must answer at least twenty questions. The member must pass a written examination, without help of any kind, and make a grade of at least 70 per cent. He must read the book through or pledge that he will read it through within two weeks.

The examination may also be taken by correspondence following home study. The state Baptist Training Union department, or the Baptist Training Union Department of the Baptist Sunday School Board, will submit questions for such examination and receive the examination paper. The member must answer at least twenty questions on a correspondence examination, without help of any kind, and make a grade of at least 70 per cent. Anyone taking the correspondence examination must read the book through before taking the examination. For the class examination, select ten questions from the questions at the close of each chapter.

J. E. LAMBDIN

*Secretary and Editor, Baptist Training Union
Department, Baptist Sunday School Board*

PREFACE

The substance of this little book has been delivered time and again in young people's assemblies, in Sunday school training schools and in Bible institutes. From time to time the request has been made that these addresses be put in permanent form.

The title explains the purpose for which this little book was written. It has been written to give to the reader a brief and yet a clear outline of the plan of salvation and at the same time to suggest a method by which he can teach the way of life to others. The plan of salvation is discussed step by step, from man's need unto the reward of the saved in the Glory Land.

Be sure to memorize the main points in each chapter. Then, too, select one or more Scripture passages under each head. Learn to use these well. Practice will give confidence and skill in dealing with the unsaved.

Quite a number of hymns have been quoted. This has been done deliberately, in order to show how clearly many of the hymn writers teach the great truths of the Word of God. More attention should be paid to the teaching value of the great old hymns. The poetic form makes the truth easy to be remembered. It fires the imagination and stirs the emotions.

No apology is offered for the preaching element and the personal appeal that run through these pages. May the appeal bring forth results to the glory of the Master!

AUSTIN CROUCH

TABLE OF CONTENTS

	PAGE
Directions Concerning Study, Class- Work, Examination, and Award . . .	4
Introduction	9
Man's Lost Condition	20
Man's Helpless Condition	38
The Only Saviour of Men	51
The Two Conditions of Salvation	62
The Duty of the Saved	73

INTRODUCTION

A PLEA FOR PERSONAL SOUL-WINNING

Mr. Spurgeon once said that the chief business of a Christian is soul-winning. It would be a glorious thing if all Christians believed this and worked at the task.

Many have marveled at the rapid spread of Christianity in the early days. The secret of its progress is found in Acts 8:4: "They that were scattered abroad went every where preaching the word." A persecution had arisen and all members of the church in Jerusalem, with the exception of the apostles, were driven out of the city. Wherever they went they told about Jesus Christ and his power to save. By this it is not to be understood that every one of them gathered a congregation and preached a formal sermon. In the market places, in the shops, in the stores, in the homes, on the country roads—anywhere and everywhere—wherever these Christians came in touch with other people, they bore witness to Christ. In

10 THE PLAN OF SALVATION

other words, all the members of the church engaged in personal soul-winning. That is what is needed at the present time. I am afraid that we are depending almost entirely upon the formal services to reach souls, but we need to depend more largely upon individual efforts to win the lost, one by one, to Christ.

There are several reasons why personal soul-winning should be engaged in:

1. Any Christian can do personal work, can become a soul-winner. You may doubt this, but it is true, nevertheless. Surely some will be more efficient in soul-winning than others. But I reaffirm that any and all Christians can bring others—a few at least—to the Master.

You may claim that you do not know how to deal with the lost. Then learn how. Any man, woman, boy, or girl of average intelligence can learn to be a soul-winner. What a tragedy it is that many Christians have never led a soul to Christ—have never even tried to lead one. It is no excuse to plead ignorance, for any Christian can learn how, if he will. I would that I

had the power to so appeal to you that you would desire to be a soul-winner, and that your desire might be so strong that the urge within would compel you to learn how to win souls and would send you out after the lost.

2. Personal soul-winning reaches all classes of people. Thousands upon thousands of people never go to church, never hear a sermon. They cannot, then, be reached through the public proclamation of the Word. Therefore the gospel must be carried to them. "Faith cometh by hearing, and hearing by the word of God."

Christians come in touch with non-churchgoers every day. The saved and the unsaved work side by side in stores, banks, shops, offices, and other places. Here, yonder, and everywhere, Christians come in touch with the lost and, sad to say, pass them by. O that we Christians would take advantage of the golden opportunities that are ours to win the lost to a saving knowledge of Christ!

3. Through personal work the peculiar needs of the individual can be met. Mar-

12 THE PLAN OF SALVATION

velously strange ideas get into the minds of people. A pastor might preach week after week to an individual and never touch the point that is disturbing him. In a college for young women was a bright senior who was not saved. The school session was nearing its close. A meeting was in progress and the president of the college was anxious that this young woman should give her heart and life to Christ before leaving the college halls. One day he talked with her and was surprised to hear her say, "I believe I could learn to love Jesus Christ, but I don't think I could ever love God." Now I had preached to her about three and a half years. I never imagined that there was a fine young woman listening to me who had such a misconception of God as to think he was so unlovable that her woman's heart could not love him. The president was able to remove her misconception of God and to show her that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

For one to become a successful soul-winner, there are certain things necessary:

1. A deep and abiding love for souls. I wonder if you really do love souls? "Oh," you say, "I would give anything in the world to see my husband or wife, my son or daughter, converted." Yes, but that is just love for your kinsfolk. Do you love souls—any and all souls for whom Christ died? Now, I imagine if all Christians were to be perfectly frank, they would have to confess that they have very, very little love for souls, as such. You may ask, How can one get this love for souls? My answer is, By doing two things. First talk to God about the matter. A young preacher went to one of his deacons and said, "Deacon, I have a confession to make." The deacon did not know what on earth was coming. The preacher said, "I don't love souls like I ought to—like I want to." The deacon replied, "Go and tell God just what you have told me—that you don't love souls like you ought to love them and like you want to love them." The preacher did just

14 THE PLAN OF SALVATION

that, and for more than thirty years he was one of the most evangelistic pastors in the Southland. So you and I, if we desire to get a greater love for souls, should talk to God about it.

The other thing to do is to study the needs of the lost. How can anyone realize that friends and neighbors and loved ones all about him are going down to everlasting ruin, and not be aroused to put forth efforts to snatch them as brands from the everlasting burning? If you and I realize that, and never put forth any effort to help them, it shows that we are as hard as adamant.

Years ago in the city of Philadelphia there was an Infidel Club, composed of young men. They talked their infidelity everywhere. Years went by. One of these men was converted and became a preacher. Years afterward he went back to Philadelphia and visited one of his former infidel friends. On the morning of the fourth day of his visit the man said:

“George, you remember our old Infidel Club? Then we all declared that we did

not believe in heaven or hell, or any hereafter. You are now a preacher. Do you believe the Bible is the Word of God?"

"I surely do," was the reply.

"George, do you really believe that there is a hell?"

"I most certainly do."

"Now, George, do you believe that I am going to spend eternity in hell?"

"My friend, I most solemnly do."

"Well, George, I want to ask you one other question: Does Christianity dry up the milk of human kindness in everybody like it has in you?"

"Why, what do you mean?" he asked.

"I mean that you claim to be my friend. You have been in my house three days and three nights and you haven't said one word to me about my soul's salvation."

Would you, would I, have done any better than George did?

2. One must have a working knowledge of the Word of God—one must know what it reveals about the plan of salvation.

It makes very little difference where Cain got his wife. It is not necessary to

16 THE PLAN OF SALVATION

know all about Melchizedek and a multitude of other things, but it is necessary that you know the plan of salvation well enough to teach it. Did you ever stop to think what one can do for an unsaved man? You can pray for him and you can teach him. There is nothing else beneath the stars of God that you can do for a lost soul. You must teach him the way of everlasting life, and there is only one place that you can get that information—in the Word of God. In the parable of the sower, Jesus said, “The seed is the word of God.” Peter says, “Being born again, not of corruptible seed, but of incorruptible, by the word of God” (1 Peter 1:23). Pathetic stories and all human appeals will not lead one into the way everlasting. Sinners must know the way of life, as taught in the Word of God, and must accept Christ, who is “the way, the truth, and the life.” You, or any other man or woman, can learn in one week’s time the plan of salvation sufficiently to teach it clearly. This book has been written for this purpose.

3. One needs to consecrate his life and concentrate his energies on the task of winning souls.

Take the last first—concentrating on the task.

It is the easiest thing in the world for one to be pulled aside from soul-winning into doing a multitude of other things. Humanitarian deeds, civic reforms, and social service of every description are well and good, but the vital thing, the fundamental thing, is the saving of the immortal soul; therefore you should center your efforts and concentrate your energies on the doing of this eternally important thing.

Now the other point—the consecrating of your life to soul-winning. Dwight L. Moody, just after becoming a Christian, made the pledge that he would not let a single day go by without speaking to some soul about salvation. It is declared that H. Clay Trumbull talked individually to more than ten thousand people about their soul's eternal welfare. You and I need to give our lives to the work of soul-winning.

18 THE PLAN OF SALVATION

When I first went to Birmingham, Alabama, as pastor, I found a young woman teaching a young men's Bible class in the Sunday school. Within a few weeks, at the close of Sunday school, she came to me and very timidly and modestly said: "This is Mr. So and So. He is a member of my class. He has been converted and wants to join the church." He was received for baptism at the morning service. Just a few weeks after that she came with another young man, saying, "Mr. Crouch, this young man has been converted and wants to join the church." He was received for baptism. Within a few more Sundays she came bringing the third young man. He was gladly welcomed by the church. Privately I said to the young woman, "Miss E—, how do you do it?" Her reply was: "This is the way I do it. When a young man joins my class, I find out privately whether he is a Christian or not. If he is not, after he has been in the class a time or two, I ask him to come to my home, that we may talk about the work of our class. When he comes to my

home I show him my paintings [for she was an artist]. I play a few pieces on the piano, then I talk with him about the work our class is doing. Usually I have some light refreshments. Then, just before time for him to leave, I ask, 'Are you a Christian?' When he replies, 'No, I am not,' I say, 'What? you are not a Christian? Won't you come next Thursday night and let me talk to you about becoming a Christian?' " She said, simply and with a touch of pathos in her voice, "That is the way I do it." Could not tens of thousands of personal workers do it in some such way? All around you are friends and neighbors and loved ones, who are out of Christ, abiding under the wrath of God, doomed to eternal death, unless they come to know him whom to know aright is life eternal. May God help you and help me to consecrate our lives to the winning of the lost!

MAN'S LOST CONDITION

THE FIRST STEP—SHOW THE ONE WITH
WHOM YOU ARE DEALING THAT HE IS A
SINNER AND THEREFORE LOST

This is the very first thing to do, always. This point must be made clear. To fail here is to fail everywhere. He must realize that he is a sinner and that his sins deserve condemnation and punishment under God's law.

1. *Teach him what sin is.*—The Bible defines sin in these words: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4). No better definition can be given. This conception of sin should be fastened in the minds of all men. Sin is no small matter. It is the violation of God's law. It may be about what we call a small thing, but sin itself is not small. It is utter disregard of God's will. It is rebellion against God. Henry A. Sawtelle truly says: "The sinning may be of any sort, small or great, of the heart

or of the life; it is not merely something bad in itself; it is also in every instance a transgressing of God's law, a violation of his personal will, an affront to God himself." This being true, there is no wonder that David said: "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. . . . Against thee, thee only, have I sinned, and done this evil in thy sight" (Psalm 51:1-4). To call one a sinner is far from being a compliment. *A sinner is a criminal.* The *Standard Dictionary* says: "A criminal is a person who has committed an offense punishable by law." If one who violates the law of his state is a criminal, then how much greater criminal is one who violates the law of God.

Press home the thought that all sin is against God; that it is the transgression of God's law. (1 John 3:4.) The American Standard Version translates it thus: "Sin is lawlessness." A sinner might truly be called an outlaw—an outlaw run-

22 THE PLAN OF SALVATION

ning loose in God's universe. But alas, capture and punishment await him.

2. *Show him that he is a sinner.*—Many will readily admit that they are sinners, but they really have no deep conviction of sin. They have never really seen themselves sinners before God. This they must do. Without a real conviction of sin; without a conscious knowledge that "I am a lost sinner," no permanent, eternal good can come to the soul.

Too much surface work has been done at this point. Such work will not stand the test in the judgment day. The Christian worker should ever keep before him the fact that his work will be passed upon "in that day," by the Judge of the quick and the dead. In the light of the fact, who will dare cry "Peace! Peace!" when there is neither peace nor security to the soul?

When the scribes and Pharisees murmured because Jesus received and ate with publicans and sinners, he replied: "They that are whole need not a physician; but they that are sick. I came not to

ance" (Luke 5:31-32). Only those who call the righteous, but sinners to repent—realize their soul-sickness will come to the Great Physician for healing. Men have a fearful disease—sin. It is more terrible and deadly than tuberculosis or cancer or leprosy. These kill the body. Sin destroys both soul and body. Men are sick, sick of soul, whether they know it or not. In the examination of the men drafted for the army, many unsuspected physical troubles were brought to light. Hundreds of men were rejected who never dreamed they were sick. Men have soul trouble, whether they realize it or not. It is our duty, under God, to make them know it.

In this work we are to rely upon two things—the Word of God and the Holy Spirit. "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12). "And take . . . the sword of the Spirit, which is the word of God"

(Ephesians 6:17). Jesus said of the Spirit: "And when he is come, he will reprove [convict—American Standard Version] the world of sin, and of righteousness, and of judgment" (John 16:8). Note this. There are three things a Christian can do to win souls—teach the Word of God, pray, and depend upon the Holy Spirit. Dr. E. Y. Mullins says: "The man who teaches or preaches God's Word has two allies—the conscience of the man and the Holy Spirit." It is true that God's Word reaches the conscience of the individual and that the Holy Spirit will not allow the Word of God to fail. What encouragement to the soul-winner!

There are helpful Scriptures to use in making one realize that he is a sinner. Make a personal application of them to the inquirer. Show him that he is to be judged by God's standard, not his own. God's Word declares him to be a sinner. Listen to what it has to say: "All we like sheep have gone astray; we have turned every one to his own way" (Isaiah 53:6). "God . . . now commandeth all men

every where to repent" (Acts 17:30). "We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one" (Romans 3:9-12). "All have sinned, and come short of the glory of God" (Romans 3:23). "The scripture hath concluded all under sin" (Galatians 3:22). Notice the word *all* in these passages. *All* have sinned; *all* have gone astray; *all* have gone out of the way; *all* are under sin; *all* have come short of the glory of God; and *all* must repent. In this *all* God really says to each individual: "You have sinned."

The one you are instructing may reply, "But I am not a great sinner." If he should say this, he reveals the fact that he has no adequate conception of sin. You must deal with him very faithfully, but at the same time very tenderly. Remem-

26 THE PLAN OF SALVATION

ber that his soul's eternal interests are at stake. *Show him that if he is a sinner at all he is lost.* Call his attention to these solemn words: "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Galatians 3:10). Ask him if he has done *all things* that God requires, and that at *all times*. If he has not, then he is "cursed." Press the point that one violation of law brings condemnation. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law" (James 2:10-11). This is not strange. We recognize this principle in human law. To break one law of the state calls down the condemnation of the state upon the lawbreaker. To illustrate: A man burglarizes a store. He is caught with the stolen goods in his possession. He is tried and convicted.

The judge, before he fixes the penalty, asks: "Have you anything to say as to why sentence should not be pronounced upon you?" He replies: "Yes, Judge, I have. You ought to let me off this time. It is my only offense. A thousand of the best men and women in this city will testify that I have never violated the law of the state before; that I have always been a law-abiding citizen. And, Judge, I see my mistake and I promise you, on oath, that I will never break the law again. Your Honor, I think for these reasons you ought to let me go free." This man has violated the law just one time, in just one point, but does the judge set him at liberty? No. The man has broken the law and must be punished, for broken law demands that the penalty be inflicted. We understand this in human law. The same thing is true in God's law. Violate law—man's or God's—in one point and condemnation is the result. Because one is not what the world calls an outbreking sinner is no proof that he does not need a Saviour, God commands all sinners, great

28 THE PLAN OF SALVATION

and small, to repent. (Acts 17:30.) It is as true now as when Jesus uttered the words, "Except ye repent, ye shall all likewise perish" (Luke 13:3, 5). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

It required the death of Christ to save *the best sinner*, as well as the worst. A brother of wide experience and great wisdom was helping me in a meeting. One day we visited a woman who was one of the most charming women in the city, but who was not a Christian. The preacher talked with her most earnestly about her soul's salvation. She was attentive and very respectful, but revealed the fact that she had no conception of her own guilt before God. The preacher decided upon a bold stroke. Rising to go, he shook hands with her and said, very positively: "My friend, what you need is to know that it takes as much of the blood of Christ to save you as it does to save the vilest woman in the world." With that, we left.

The shot went home. The arrow of conviction pierced her heart. That night at the church she gave herself to Jesus Christ.

Let the thought burn in your own mind, Christian worker, and then burn it into the minds of all with whom you deal: *It required the death of Christ to save the best sinner who ever lived upon earth.*

3. *Show him the seriousness of his present position*

He is without everlasting life—"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11-12).

He is now under condemnation. Jesus says: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

He is abiding under the wrath of God. "He that believeth on the Son hath everlasting life: and he that believeth not the

30 THE PLAN OF SALVATION

Son shall not see life; but the wrath of God abideth on him” (John 3:36).

He is, therefore, a condemned criminal awaiting punishment. “The wicked shall be turned into hell, and all the nations that forget God” (Psalm 9:17). “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and they shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (John 5:28-29). “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Thessalonians 1:7-9). “But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judg-

ment and perdition of ungodly men" (2 Peter 3:7).

How these terrible facts should move the sinner! And, my fellow Christian workers, they should move us to greater efforts on behalf of the lost. One day I was called upon to visit in jail a man accused of murder. After talking with him the sheriff was showing me through the jail. We came to a cell in which was a large, strong Negro man. The sheriff was very kind to him. He asked:

"Henry, did that medicine make you sleep last night?"

The man replied: "Yes, Boss. You sure is good to me, Boss."

The sheriff further asked: "Did they bring you paper and ink and stamps and everything, so you could write all the letters you want to?"

The Negro replied: "Yes, Boss. You sure is good to me, Boss."

I thought this consideration a little unusual. Just then the sheriff called me and said:

"Henry, this is my pastor." After I

32 THE PLAN OF SALVATION

had exchanged a few words with the prisoner, the sheriff said:

“Mr. Crouch, Henry has only seven more days to live. He is to be hanged at eleven o’clock next Monday.”

I have never had such feelings as came over me when I looked upon that strong, healthy man and realized that the hour of his death was just seven days away. It was a horrible moment to me—to look into the eyes of a condemned man.

Henry was condemned under man’s law. Alas! alas! we all look every day into the eyes of men condemned under God’s law, and are neither shocked at their condition nor stirred to rescue them from their fate. “He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (John 3:18). Every soul out of Christ is a criminal awaiting punishment. Oh, that we might realize it and rescue them before it is everlastingly too late!

4. *Show him what the punishment of*

sin will be. It is expressed in several ways in the Bible.

It includes banishment from the presence of God. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thessalonians 1:7-9). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:21-23). This shuts one out of the joys and glories of heaven. "And there shall in no wise enter into it [the New Jerusalem] anything that defileth, neither

34 THE PLAN OF SALVATION

whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Revelation 21:27).

It is called death—"the second death." "Sin, when it is finished, bringeth forth death" (James 1:15). "The wages of sin is death" (Romans 6:23). "Death and hell [better hades] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:14-15). Death does not mean ceasing to exist. Death means separation. That which takes place when a man dies (as we speak of it) is the separation of soul and body. "The second death" means, among other things, the separation of the spirit or soul of men from God. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thessalonians 1:9).

It is conscious suffering. How intense the suffering of the lost must be! Jesus says: "The Son of man shall send forth

his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matthew 13:41-42). "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments . . . and he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (Luke 16:22-24). Someone may say: "But all this talk about fire is figurative language." Well, for the sake of argument, grant it. What has the objector gained? Nothing. Figurative language is used for a purpose, and that purpose is the same as all other language—to convey ideas. If God has used the figures of fire and of burning to describe the suffering of many in the world to come, it shows how fearful that suffering must be. We can think of no more horrible death than by burning. Hell is described as a place of everlasting fire. Jesus once propounded

36 THE PLAN OF SALVATION

the pointed question: "How can ye escape the damnation of hell?" (Matthew 23:33). The great thing for all to do is to find a way of escape. For all deserve punishment.

To get an awe-inspiring conception of the punishment of sin, read the following Scriptures: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone" (Revelation 19:20). "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:14-15). "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels,

and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth'' (Matthew 13:40-42).

QUESTIONS

1. What is the first step to take in teaching the way of life?
2. Give a Bible definition of sin with the reference.
3. How would you prove to one that he is a sinner? Give Scripture reference.
4. What is the present condition of one out of Christ? Give four points to show his condition, with Scripture reference under each point.
5. What is the punishment that the lost must endure? Discuss this as fully as you can.
6. Give at least five passages of Scripture that speak of the punishment of the lost.

MAN'S HELPLESS CONDITION

THE SECOND STEP—SHOW THE ONE WITH
WHOM YOU ARE DEALING THAT HE CANNOT
SAVE HIMSELF

Here you may expect a battle royal. Nearly all unsaved persons think that their salvation depends upon themselves—upon their own efforts, in some way. In this they are greatly mistaken, but it is a difficult task to make them understand it. But however difficult the task, it must be done.

Dr. Benjamin B. Warfield says: "There are fundamentally only two doctrines of salvation: that salvation is from God and that salvation is from ourselves." Paul said of the Jews of his day: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Romans 10:3). And there are thousands upon thousands of people in the world to-day who are trying to establish their own

righteousnes. In this effort they will surely fail. They must be shown the folly and futility of their course.

1. *Correct two erroneous ideas*

(1) One erroneous idea is that *one can be saved by keeping the law*.

No one, except Jesus, has ever kept the law perfectly. "All have sinned and come short of the glory of God" (Romans 3:23). "Sin is the transgression of the law" (1 John 3:4). "If we say we have not sinned, we make him [God] a liar" (1 John 1:10). Transgression of the law, whether one time or many, brings the curse of the law, which means the penalty due sin. Read in this connection Galatians 3:10 and James 2:8-11.

The Scriptures clearly and positively declare that no one can be saved by obedience to law. "Therefore by the deeds of the law there shall no flesh be justified in his sight" (Romans 3:20). "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith" (Galatians 3:11). "Knowing that a man is not justified by

40 THE PLAN OF SALVATION

the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Galatians 2:16). Note how Paul labors to make the truth plain. He states it both positively and negatively—one is not saved by the works of the law, but by faith in Christ. In another place he gives the reason for this. "For Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4). "For ye are all the children of God by faith in Christ Jesus" (Galatians 3:26).

It is remarkable that anyone ever got the idea that the law was given to save men. That was not its purpose at all. "Knowing this, that the law is not made for a righteous man, but for the lawless." (Read 1 Timothy 1:8-11.) Law gives a knowledge of sin—reveals sin. (Romans 3:20; 7:7.) "It was added because of transgressions" (Galatians 3:19). "That the offence might abound" (Romans 5:

20). "The law worketh wrath" (Romans 4:15). "The sting of death is sin; and the strength of sin is the law" (1 Corinthians 15:56). Under the law, all should see themselves condemned sinners and come to Jesus Christ for salvation. "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. . . . Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Galatians 3:22-26).

(2) The other erroneous idea is that *one can be saved by good works*.

Good works are right and proper in their place. They are important and valuable, but they are not for salvation. The Scriptures are very positive in declaring that good works are not for salvation. "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8-9). Listen to that: "For

42 THE PLAN OF SALVATION

by grace are ye saved.” There it is. One is saved by grace. Grace is unmerited favor. One does not deserve it. If one works for a thing, he deserves it, he merits it. When the treasurer of a church hands the pastor a check for his salary, he does not bestow any favor upon the pastor. He has earned that check. He has worked for it. He merits it. But if the treasurer should walk in and say: “Here, Mr. Crouch, is a check for \$1,000; I make you a present of it out of my own personal funds,” that would be grace. So one is saved by grace, not by works. He is not saved upon his merit. “The gift of God is eternal life” (Romans 6:23). Look at another marvelous verse—one of the most marvelous in all the Word of God: “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness” (Romans 4:5). There are three wonderful facts here. There is one who justifieth the ungodly; who justifieth him that worketh not; who counts, or accepts, faith for righteousness. Marvelous! I was holding

a meeting in ———. A normal school was in session. A number of the young teachers attended our services. One young woman became very much interested. I asked her for the privilege of explaining the plan of salvation to her. This she readily granted. She said that she realized that she was a sinner in God's sight, and that she needed salvation.

"What do you think you will have to do to be saved?" I asked.

"If I quit playing cards; give up dancing; join the church and do my duty," she replied, "I think that I will be just about as good as anyone I know."

"You think, then," I asked, "that your salvation depends upon your good works?"

"Yes," she said, "don't you?"

For reply I pointed to Romans 4:5 and said: "Please read this verse."

"Why," she said in astonishment, "this says to the one that worketh not."

"Even so," I said. "I asked you how you thought you were to be saved in order

44 THE PLAN OF SALVATION

to contrast your way of salvation with God's way."

Christian worker, we must get everyone to see and to accept God's way of salvation.

2. Give two reasons why it is impossible for a man to save himself

(1) One reason is that *man has already violated the law of God and he cannot make amends to God for his sins.*

Sorrow for sin cannot satisfy God's broken law. Sorrow, however deep and sincere that sorrow may be, cannot correct a mistake of the past or satisfy a violated law of man or of God. This is true of God's law whether it be his law in nature or in the moral realm. A mother who was a member of a church where I was pastor, by mistake gave her child poison. She wrung her hands and wept. She condemned herself for her carelessness, but the child died. A man who has transgressed the law of his state may truly regret it, and plead to escape punishment, but he does not go free. Sorrow for past sins does not and cannot make atone-

ment or satisfy God's violated law. This truth must be pressed—broken law demands that the violator of that law be punished!

Reformation of life cannot make satisfaction for sins already committed. For one to turn over a new leaf is a good thing. It should not be discouraged. It is certainly wise for one to "quit his meanness." That is a proper thing to do. But it is utter folly for one to rely upon his reformation of life for salvation. Upright living for the future does not blot out the sins of the past. If a sinner could stop sinning at once and live for the rest of his earthly life as sinless as the angels of God, still he would spend eternity in outer darkness—banished from the presence of God and shut out from everlasting glory. Sins—violations of God's law—must be atoned for. Otherwise, the sinner must endure the penalty. I have a friend who had been talking with a man along this line. The other man thought that for one to "quit his meanness," and live right was all that was needed for salvation.

46 THE PLAN OF SALVATION

This man went into a store one day. My friend went in also.

“Give me such-and-such an article,” my friend said to the merchant. “How much is this? I have decided to quit my debts and pay cash from now on.”

“It is all right,” the merchant replied, “for you to pay cash from now on, but you have a little debt here I should like for you to pay first.”

“Man, I am going to quit my debts,” my friend said, “and pay cash after this for everything I buy. Surely that ought to satisfy you.”

“Look here now,” questioned the merchant, “what are you going to do about your past debts?”

The man caught my friend’s point. He saw that paying cash for the future did not settle for debts already made. So living right for the future will not blot out the sins of the past.

Nothing, either great or small,
Nothing, sinner, no;
Jesus did it, did it *all*,
Long long ago.

“It is finished!” Yes, indeed,
Finished every jot;
Sinner, this is all you need,
Tell me, is it not?

(2) The other reason why man cannot save himself is because *he has a sinful nature and he is powerless to change it.*

This sinful nature is in everyone and it is a terrible thing. What terrific indictment God makes against man's nature. “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Romans 8:7). “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Corinthians 2:14). H. S. Miller (*The Christian Worker's Manual*) truly says: “The sinner does wicked deeds, thinks evil thoughts, goes to bad places and rejects Jesus Christ, because he has an evil heart, and it is the business of the Christian not to excuse him, or to persuade him to turn over a new leaf, or to quit doing this or that or going here or there, but to show him his need of a new, clean heart.” “Cre-

48 THE PLAN OF SALVATION

ate in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10). No amount of culture, refinement, education, sociology, socialism, or religious profession can change a man's nature. This statement is in harmony with the words of Jesus: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matthew 15:19).

As a man cannot change this nature, he must have a new birth. Jesus said: "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

George Whitefield was a great English preacher and evangelist in the eighteenth century. He stirred both England and America with his fiery eloquence. More than three hundred times he preached from the text, "Ye must be born again."

"Whitefield," someone asked, "why do you preach so often from that text?"

"Because," he replied, "ye must be born again."

It is said that a man was in prison in

England, condemned to die. One day the sheriff came into his cell.

“Cheer up!” said the sheriff. “Here is a pardon for you. The Queen has pardoned you.” But the man did not cheer up, to the surprise of the sheriff.

“Man, I tell you, cheer up!” shouted the sheriff. “The Queen has pardoned you!”

At this the man pulled open his garment and revealed an eating cancer and said: “I have a cancer that will take me away in a few days or weeks, at the latest. Unless the Queen can remove this also, the pardon is useless to me.”

A sinner needs not only pardon for his sins, but also a new nature. This he cannot give himself.

How solemn are the words,
And yet to faith how plain,
Which Jesus uttered while on earth—
“Ye must be born again.”

“Ye must be born again.”
And life in Christ must have;
In vain the soul may elsewhere go—
’Tis He *alone* can save.

50 THE PLAN OF SALVATION

“Ye must be born again,”

Or never enter Heaven:

’Tis only blood-washed ones go there,

The ransomed and forgiven.

—*Selected*

QUESTIONS

1. What is the second step in teaching the way of life?
2. Will it be easy to convince the sinner of this? Why not?
3. Give two erroneous ideas that many people have about salvation.
4. How would you disprove the first erroneous idea? (Important.)
5. How would you disprove the second erroneous idea? (Important.)
6. Give two reasons why it is impossible for one to save himself.
7. Discuss the first reason. Be sure to get this clearly in mind.
8. Discuss the second reason.
9. What was Whitefield’s great text? Who uttered the words of that text?

THE ONLY SAVIOUR OF MEN

THE THIRD STEP—SHOW THE ONE WITH
WHOM YOU ARE DEALING THAT CHRIST
CAN SAVE HIM

There are three things necessary to salvation:

First, a danger;

Second, someone exposed to that danger; and,

Third, a deliverer to rescue the endangered one.

At the Red Sea, Moses said to Israel: "Stand still, and see the salvation of the Lord." Here is an illustration of salvation—physical salvation. The three elements are found here. The children of Israel were in danger of being carried back into the most terrible bondage that any people ever endured. But the Lord delivered them with a mighty arm. The children of Israel passed through the Red Sea on dry ground, but the Egyptians

52 THE PLAN OF SALVATION

were destroyed and found a grave in the depths of the sea.

In these discussions, we are talking about salvation—spiritual, eternal salvation. We have found that there is one great danger—the danger of eternal punishment. We have also learned that men are exposed to that danger and that they are utterly powerless to escape. Therefore they need someone to deliver or save them. Fortunately there is such a Saviour—the Lord Jesus Christ. Show why and how it is that Christ can save men. You need to understand clearly what Christ has done for men and you should explain it thoroughly to the unsaved.

1. *Show that it was for the purpose of saving men that the Lord Jesus came into the world*

Before the birth of Jesus, the angel of the Lord said to Joseph: “And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins” (Matthew 1:21). Jesus himself declared: “The Son of man is come to seek and to save that which was

lost” (Luke 19:10). And again: “For God sent not his Son into the world to condemn the world; but that the world through him might be saved” (John 3:17).

2. Make it plain that Christ Jesus did all that was necessary to redeem men from the curse of the law

Christ satisfied the violated law of God on the behalf of men. Notice the past tense. Jesus Christ is not, at some future time, going to satisfy the law of God for a sinner. He has already satisfied that law. He has done everything necessary to redeem men. He has made a full and complete atonement for sin. For that purpose he came into the world, and he accomplished his purpose. Listen to the Word of God: “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons” (Galatians 4:4-5).

Imagine this scene in court: A young man is on trial for having violated the law

of his state. The witnesses have testified. The case is a clear one. The jury has brought in a verdict of guilty.

“The prisoner at the bar will stand and receive sentence,” says the judge. “Young man,” continues the judge, “I regret to see a fine looking fellow like you so self-willed as to violate the law of his state. You have had a fair trial and twelve of your fellow citizens say that you are guilty. It is now my sad duty to pronounce sentence upon you. The law allows me to fine you one thousand dollars or send you to the penitentiary for one year. Out of consideration for your age, I shall fine you one thousand dollars.”

“Judge,” replied the young man, “I sincerely appreciate your kindness in this matter, but I have not a dollar in the world. I cannot pay the fine.”

“I am sorry,” says the judge. “You will then have to go to the penitentiary.”

Just then a middle-aged man arises and asks: “Judge, Your Honor, may I say a word?”

“Certainly,” is the answer.

“I live in a distant state,” the stranger says. “I was passing through your city. In last night’s paper I saw an account of this trial. This young man does not know me, but I know him. He is the son of the dearest friend I ever had. Judge, out of love for my dear friend, I want to pay the fine of this boy.”

He pays the thousand dollars into the hands of the proper officer. And that young man walks out of the courthouse a free man—as free as any man who never committed a crime. The law has been satisfied on his behalf. But he did not satisfy it. Another did that for him. So it is with a sinner, a criminal under God’s law. He is, like the poverty stricken young man, powerless to satisfy the law that he has broken. Another must do that for him and that one is Jesus Christ. “For Christ is the end of the law for righteousness to every one that believeth” (Romans 10:4).

Harold F. Sayles tells of a man who said that it took him forty years to learn three things:

56 THE PLAN OF SALVATION

First, that he could not do anything to save himself;

Second, that God did not require him to do anything to save himself;

Third, that Christ had already done all that was necessary to save him.

It is risky for one to spend forty years in learning these three things, but he must learn them, even though it takes that long.

And when, before the throne,
I stand in Him complete,
"Jesus died my soul to save,"
My lips shall still repeat.

Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow.

3. *Explain that the way Christ satisfied the law of God for man was by suffering in man's place*

How marvelous is this truth! What amazing grace! What a display both of divine wisdom and of divine love! "Christ the power of God, and the wisdom of God." "God so loved the world, that he gave his only begotten Son." "The Son

of God, who loved me, and gave himself for me.” “For by grace are ye saved.”

Alas, and did my Saviour bleed?
And did my Sovereign die?
Would He devote that sacred head
For such a worm as I?

Was it for crimes that I have done,
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!

Study carefully the following Scripture to see how clearly is set forth the fact that Christ died as a substitute, that he suffered in the place of men. “God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law” (Galatians 4:4-5). “Christ hath redeemed us from the curse of the law, being made a curse for us” (Galatians 3:13). “For this is my blood of the new testament, which is shed for many for the remission of sins” (Matthew 26:28). “Who his own self bare our sins in his own body on the tree” (1 Peter 2:24). “Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God” (1 Peter 3:18).

58 THE PLAN OF SALVATION

“He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all” (Isaiah 53:5-6). “Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself” (Hebrews 9:26). “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us” (Hebrews 9:12).

The Bible gives an interesting illustration of substitution in Exodus 13:13: “And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.” An English evangelist, George Cutting, wrote a wonderful tract. In that tract he imagined this scene: We are back in the days of Israel’s glory. We are standing

in the city of Jerusalem, near the holy Temple. Close by two men are talking, one a priest and the other a well-to-do man of the city. Down a narrow street comes a Jewish farmer, leading a colt. He comes up to the two men and addresses the priest:

“This is the first-born of my animal,” he says to the priest. “Is there any way by which the colt’s life can be saved? I am a poor man and I need this animal to help me with my work on my little farm.”

“Yes,” the priest assures him. “Bring me a lamb and I will offer it in the place of the colt.”

“But I have no lamb,” the farmer replies.

“A lamb bought with your money,” the priest says, “will do as well as one raised by you.”

“I have no money! I cannot buy a lamb!” the poor man exclaims in great distress. “Is there no other way?” he asks.

“The law of God is explicit and emphatic,” declares the priest. “If thou

60 THE PLAN OF SALVATION

wilt not redeem it, then thou shalt break his neck."

The other man is touched with sympathy for his poor Jewish brother. "Just wait a few minutes, Priest," the man urges. "In my home we have a beautiful pet lamb. I will run and bring it, so that you may offer it instead of the colt."

The man brings the pet lamb to the priest. The lamb is bound, its blood is shed. Can the priest now demand that the colt's neck be broken? No. Its life has been redeemed by the death of the lamb. The farmer goes home rejoicing, leading the colt with him.

That is the plan of salvation. Men were unclean, guilty sinners before God. They deserved punishment, death. To redeem men, God offered up his own Son as "the Lamb of God, which taketh away the sin of the world" (John 1:29).

My Redeemer! Oh, what beauties
In that lovely name appear;
None but Jesus, in His glories,
Shall the honoured title wear.
My Redeemer!
Thou hast my salvation wrought.

Sunk in ruin, sin, and mis'ry,
Bound by Satan's captive chain,
Guided by his artful treachery,
Hurrying on to endless pain,
My Redeemer!
Plucked me as a brand from hell.

Mine by covenant, mine for ever,
Mine by oath, and mine by blood,
Mine—nor time the bond shall sever;
Mine as an unchanging God.
My Redeemer!
Oh, how sweet to call Thee Mine!

QUESTIONS

1. What is the third step in teaching the way of life?
2. What are the three elements in salvation?
3. What was the purpose of Christ's coming into the world? Give Scripture references.
4. Did Christ satisfy the law of God for man? Give Scripture references.
5. Explain how Christ satisfied the law of God for men. Give at least four Scripture passages to prove this.
6. Give a Bible illustration of redemption by substitution.

THE TWO CONDITIONS OF

SALVATION

THE FOURTH STEP—SHOW THE ONE WITH
WHOM YOU ARE DEALING THAT CHRIST
WILL SAVE HIM ON TWO CONDITIONS

1. *Make clear the two conditions upon
which salvation depends*

By conditions is not meant works of merit. One does not deserve or earn salvation by the doing of these two things. They are only the medium or channel through which one comes into the possession of salvation. They are internal, not external, performances. There is no outward act or work that one must do to be saved. Some years ago I was addressing a Baptist Young People's Union convention on the question of salvation. Someone asked if there were not certain works that one had to do in order to be saved. I said that there is no work that anyone has to do to be saved—such as joining the church, being baptized, doing good works,

or any such thing. This illustration instantly came into my mind: You can take two men, one of them saved and the other one lost, put them in a dungeon with walls a mile thick and chain them there, flat on their backs, and go out and shut up the hole that you went out of, leaving them there in midnight darkness. Now there isn't anything in the world necessary to salvation that the saved man cannot tell the lost man and that he, lying there flat on his back, cannot then and there perform. Emphatically, the two conditions of salvation are internal and not external acts or performances.

The two conditions are repentance and faith. Jesus exhorted the people: "Repent ye, and believe the gospel" (Mark 1:15). Paul declared: "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20: 20-21). These are the two conditions, and

64 THE PLAN OF SALVATION

there is nothing else. Well have they been called "inseparable graces." If one repents toward God, he will surely exercise faith toward Jesus Christ. If one has exercised faith in Jesus Christ, then it is true that he has also repented of his sins. Not only are repentance and faith inseparable graces, but it is also true that they are "wrought in our souls by the regenerating Spirit of God." They are acts of the soul and not performances of the hands. This fact cannot be too strongly emphasized.

Not the labor of my hands
Can fulfill the law's demand.
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone,
Thou must save and Thou alone.

2. Show the importance of and the meaning of repentance

Notice that repentance is "toward God," for he is the lawgiver. It is his law that man has broken and toward him that man must exercise repentance.

Repentance is absolutely necessary. This is shown by the following facts: John

the Baptist came preaching, "Repent ye" (Matthew 3:2). Jesus exhorted: "Repent ye" (Mark 1:15). Jesus also declared: "Except ye repent, ye shall all likewise perish" (Luke 13:3, 5). Paul affirmed that God "now commandeth all men every where to repent" (Acts 17:30). And the reason given for this command is: "Because he hath appointed a day, in the which he will judge the world in righteousness" (Acts 17:31).

There are three elements in repentance—conviction, contrition, and conversion.

Conviction means that one comes to realize, to understand, to have a conviction (as we say) that he is wrong in his attitude toward God and in his treatment of God's law. In other words, he sees himself a sinner before God.

Contrition means to be sorry. In the matter concerning which we are now speaking, it means that one is sorry for his sins. He not only recognizes that he has sinned against God, but in his soul there is a deep sadness because he has violated the law of God. This sorrow for sin may

66 THE PLAN OF SALVATION

or it may not manifest itself in tears. This will depend largely upon the temperament of the individual. Some people cry when they are sad; other people do not.

Conversion means that a change has taken place within and such a change that it will affect one's life. His whole attitude toward God is changed. Dr. C. W. Daniel in a sermon one day said: "Repentance means that a man always takes God's side on every moral issue." This attitude toward God will certainly reveal itself in one's walk and life.

Repentance always produces reformation of life. However, it must be clearly understood that reformation of life along certain lines can come without Bible repentance. In the town where I lived when I was a boy there was a very prominent man who was a heavy drinker. His physician finally convinced him that if he did not stop drinking he would soon kill himself. As a result of this, the man did quit drinking, but there was no repentance in the matter. Because a man quits drinking to keep from dying physically

is no indication that he is a saved man. Repentance means not only that one turns from the performance of sin, but that in his soul he despises sin. This state of heart is absolutely necessary, for God is not going to take any man into heaven who loves sin.

These are, then, the three elements in repentance:

Conviction, or a knowldge of sin;

Contrition, or sorrow for sin; and

Conversion, or a turning from sin.

3. *Explain clearly what faith is and the result that it brings*

Notice that the faith here being discussed is "toward our Lord Jesus Christ." Christ is the object of saving faith, for he is the one who has done that which is necessary to save men. This we have already seen in another chapter.

There are two elements in faith—belief and trust. There is no English verb that expresses the full idea of faith. We have an English noun "faith," but no English verb "faith." It is true that a few times Shakespeare uses the word "faithe," but

68 THE PLAN OF SALVATION

“faith” was always cumbersome and has long been obsolete. If one wanted to express his faith in another man, he would say: “I believe anything that man says and I would trust him with anything I possess.”

Many people are bothered about this question of faith in Christ. They think that because they believe that Christ came into the world and that he suffered and died and that he is the Son of the living God, that that insures their salvation, but the fact is, one can believe all that and yet spend eternity in hell. One must not only believe that Jesus Christ is the Son of God, that he died and made an atonement for the sins of men, but he must also trust Christ with his own personal salvation. Take this illustration:

Suppose that a man has a thousand dollars and goes into a bank with it.

“I have a thousand dollars in my pocket,” he says to the cashier, “and I want to put it where it will be safe. Is this bank all right? Would my money

really be safe here? And could I get it whenever I want it?"

"Yes, this bank is a safe place for your money," declares the cashier.

"Well," says the man, "I am afraid of banks. I have heard of people who lost money in them. You will have to prove to me that this one is safe."

"All right," says the cashier, "let me show you about everything here and explain to you how we take care of money."

"Everything surely looks all right," says the man after he has been shown through the bank. "I do believe that my money would be safe here."

If he walks out with the thousand dollars still in his pocket, has he exercised faith in the bank? No, he has not.

If, however, after examining everything, he makes out a deposit slip and hands in his money to the cashier and goes out leaving it there, he has exercised faith in that bank. He not only *believed* that the bank could take care of his money, but he also *trusted* it to take care of it. That is faith—belief and trust.

70 THE PLAN OF SALVATION

For one to have faith in Christ, he must believe that Christ is able to save him and he must actually trust Christ to save him. The man left his money in the bank. The bank is now responsible for the safekeeping of that money. The man himself now has no responsibility in the matter. So one must trust his soul's eternal salvation entirely into the hands of Jesus Christ! "Trusting Jesus, that is all." That is what Paul did, for he said: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12).

The following Scriptures show clearly and conclusively that faith in Jesus Christ secures salvation—everlasting life. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). "He that be-

lieveth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). "Receiving the end of your faith, even the salvation of your souls" (1 Peter 1:9). "For ye are all the children of God by faith in Christ Jesus" (Galatians 3:26). But why multiply passages? Take only one other: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:14-16).

"How were you saved?" was asked of a little boy who came up to join the church.

"Me and Jesus did it," he replied.

72 THE PLAN OF SALVATION

“What part did you do and what part did Jesus do?” asked the deacon.

“I did the letting and Jesus did the saving,” said the boy.

No theologian can put it better than that. Jesus asks of every sinner: “Wilt thou be made whole?” “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matthew 11:28). It is sad that there are thousands in the world today of whom Jesus can say: “And ye will not come to me, that ye might have life” (John 5:40).

QUESTIONS

1. What is the fourth step in teaching the way of life?
2. What is meant by “conditions”?
3. What are the two conditions of salvation?
4. Give the three elements in repentance.
5. Give the two elements in faith. Give an illustration that makes this clear.
6. What does faith in Christ secure for the believer? Give Scripture passages to prove your answer.

THE DUTY OF THE SAVED

THE FIFTH STEP—SHOW THE ONE WITH
WHOM YOU ARE DEALING THE DUTY OF A
BELIEVER IN CHRIST

1. *Show that it is the duty of a Christian to serve, honor, and obey the Lord Jesus Christ*

One who has been saved has new relationships, new obligations and new responsibilities. "Know ye not that. . . . ye are not your own? For ye are bought with a price: therefore glorify God" (1 Corinthians 6:19-20). "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). "Ye call me Master and Lord: and ye say well; for so I am" (John 13:13). Then he should be obeyed in all things.

One should immediately, upon believing, confess Christ before the world. He should speak out for his Lord and Master anywhere and everywhere. It is the

74 THE PLAN OF SALVATION

will of the Lord Jesus that all who love him should be his witnesses. "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Every saved man should have the spirit of Paul: "I am not ashamed of the gospel of Christ," and affirm to the world: "It is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

Jesus! and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, whom angels praise,
Whose glories shine through endless days?

The believer should promptly obey the command of Christ in regard to baptism. He should not delay. Jesus made a long journey to be baptized. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him" (Matthew 3:13). He explained to John his reason for desiring to be baptized in these words: "For thus it becometh us to fulfil all righteousness" (Matthew 3:15). Baptism is an act of righteousness, an act of obedience.

And what a wonderful picture baptism is! It presents the gospel to the eye. By it one declares in picture form his faith in Christ Jesus, who “died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” (1 Corinthians 15:3-4). In baptism, one also vividly pictures the burial of his old life and his rising to walk in newness of life. “Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Romans 6:4).

Buried beneath the yielding wave,
The great Redeemer lies;
Faith views him in the watery grave,
And thence beholds him rise.

Thus do his willing saints to-day,
Their ardent zeal express,
And, in the Lord's appointed way,
Fulfill all righteousness.

Every Christian should be an enthusiastic church member. Christ established his church so that his people could carry out

76 THE PLAN OF SALVATION

his plans. In the local church, believers can unitedly worship God. There they will find nurture for their spiritual life. And as a band of Christ's followers they can go out to win disciples for the Master. Every believer should join the church at once. It is the Lord's army for training and for conquest. Every believer should make the best possible soldier for Jesus Christ. The value of a local church of Jesus Christ is beyond all power of men to estimate. It is by all odds the greatest institution upon earth. Its work surpasses all other organizations in importance and far-reaching influence. It not only touches the needs of this present life, but it also reaches out beyond this life and does a work that will last throughout all eternity. What an honor to belong to such an institution! What glory to help in a work that not only touches the tides of time, but that will flow on through the eternal ages!

I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

THE DUTY OF THE SAVED 77

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

A Christian should not only devote himself to work in the local church, but he should also be interested in Christ's worldwide program and have some share in it. That Christ has a worldwide program all should know. Jesus after his resurrection said to his disciples: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:46-47). The great commandment of Jesus, which includes his Commission to his people, maps out a wonderful program. Note the majesty and the sweep of it: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in

78 THE PLAN OF SALVATION

the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28:18-20).

It is the duty of every Christian to study the field. "The field is the world." A careful study of the field and its need will set one on fire with a desire to aid in the evangelization of the whole wide world. Everyone should look into the methods employed and make himself familiar with the movements that have been put in operation for carrying out the Master's command. Then he should settle his own relationship to the worldwide plan, and decide what his personal duty is in the matter.

We have heard the joyful sound:
Jesus saves! Jesus saves!
Spread the tidings all around:
Jesus saves! Jesus saves!

Bear the news to every land,
Climb the steep and cross the waves;
Onward!—'tis our Lord's command;
Jesus saves! Jesus saves!

2. *Explain that the faithful servant of Christ will be rewarded by the Master when he comes*

Many seem not to understand the relation of salvation and rewards. But there should be no trouble on this point, for they are entirely different. Salvation, eternal life, is a gift. Rewards are earned by works. One does not merit or deserve salvation, but he does merit or deserve rewards. Make it clear that one does not work to get salvation, or to keep it. But the rewards of a Christian depend entirely upon his works—upon his faithfulness.

Study a few of the many passages of Scripture that declare eternal life—salvation—to be the *gift* of God. “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Romans 6:23). “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Ephesians 2:8-9). The beloved John uttered some strong and serious words on this point: “He that believeth not God

80 THE PLAN OF SALVATION

hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life'' (1 John 5:10-12). Can any words be plainer or more emphatic than these? Eternal life is the gift of God! What a blessed and glorious fact!

There are a multitude of passages in God's Word that speak about rewards, and they all deserve careful study. But only a few of them can here be given. Take your concordance and look up others. To the ones who are persecuted for his sake, Jesus says: "Rejoice, and be exceeding glad: for great is your reward in heaven" (Matthew 5:12). Jesus warned his people against parading their deeds of charity before men in order to receive their compliments. "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven" (Matthew 6:1). Concerning almsgiving and

prayers made in secret, Jesus affirms: "Thy Father which seeth in secret himself shall reward thee openly" (Matthew 6:4). Of the one who treats kindly a disciple of Christ, Jesus says: "He shall in no wise lose his reward." (Read Matthew 10:40-42.) In his last message, given after his return to the glory land, our Lord says: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Revelation 22:12). Paul gives the principle upon which rewards are made: "Now to him that worketh is the reward not reckoned of grace, but of debt" (Romans 4:4).

Let us illustrate the difference between salvation and rewards: Suppose that for some reason a great steamship company should announce that in sixty days one of its greatest ships is going to sail from New York for Liverpool, and that the company will give free passage to all who go on that ship. The ship's quota of passengers is soon secured. Suppose we are among the favored number. The day for sailing

82 THE PLAN OF SALVATION

arrives. We are all on board, with free tickets. We sail out of the harbor, turning our back on our native land. When we have been out in the open sea for a few hours, with everything gloriously beautiful and marvelous, the captain of the vessel approaches a group of men.

“Gentlemen,” says the captain, “I am in a very serious situation. One of my men has suddenly taken sick. The ship’s physician tells me that the man will not be able to perform his duties on this trip. While the work he was doing is of great importance, I am glad to say that it does not require any skill. I can show anyone how to do it in ten minutes. But it is imperative that I have a man to take his place.”

“Captain, I shall be glad to take the man’s place,” one of our number volunteers.

The captain explains the duties of the task to him. For a certain number of hours each day the volunteer works for the captain. When we reach Liverpool,

the captain hands this man a good-sized check.

“What is this for?” our friend asks.

“Oh, that is to pay you for your services. I could not have gotten along without you,” replies the captain.

“But,” the man says, “I don’t charge you anything. I got my passage free, you know.”

“That is just it,” comes the answer. “You do get your passage free, as all the others do. My company promised you a free trip and I shall carry out that promise. You must accept pay for your services.”

Now that illustrates the difference between salvation, the free gift of God, and rewards that are earned by service rendered. God gives us a free ticket, a through ticket, if you please, on the old ship of Zion and it will surely land us in the haven of eternal rest and peace. Over and beyond all this, the Master will pay—reward—us for all the service we may render on the trip over. Yes, it is as Paul declares: “Every man shall receive his own

84 THE PLAN OF SALVATION

reward according to his own labour.”
(Read 1 Corinthians 3:3-8.)

Read and study this illuminating passage from the great apostle. Paul says: “According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire” (1 Corinthians 3:10-15). Here we have two men who are both building upon the one foundation—Jesus Christ. One of them builds out of material that fire cannot hurt, “gold, silver,

precious stones." The other one builds out of inflammable material, "wood, hay, stubble." When the test of fire is made, the one stands and the other goes down in ashes. Now, what about them? Is one saved and the other lost? No, indeed! Both are saved, but there is a vast difference between them. One of them receives a reward, but the other suffers loss. "But he himself shall be saved; yet so as by fire." It is a serious thing that your works and mine are to be tested by the fire of God. How careful we should be in building!

I am thinking to-day of that beautiful land
 I shall reach when the sun goeth down;
 When through wonderful grace by my Saviour I
 stand,
 Will there be any stars in my crown?

In the strength of the Lord let me labor and pray,
 Let me watch as a winner of souls;
 That bright stars may be mine in the glorious day,
 When His praise like the sea-billow rolls.

Oh, what joy it will be when His face I behold,
 Living gems at His feet to lay down;
 It would sweeten my bliss in the city of gold,
 Should there be any stars in my crown.

3. *Make clear the fact that the unfaithful, disobedient servant of Jesus Christ will be chastised in this life*

Call attention to the difference between chastisement and punishment. Ordinarily we use "punishment" to include both ideas. But there is an important distinction to be made. A state executes a man for his crime, to vindicate law, to maintain the dignity of the state, and to protect society. A state does not punish a man for the man's good. On the other hand, a father chastises or whips his son for the good of the son, to make him better. God will punish the unsaved in the life to come, not in this life. God will chastise his disobedient child in this life, but he will not punish him in the life to come.

Just one passage is here given to prove that God does whip, chastise his disobedient children: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when the Lord loveth he chasteneth, and scourgeth thou art rebuked of him: For whom the

every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness" (Hebrews 12:5-11).

Someone asks: "How will God whip me if I sin?" I do not know. God has various methods. He does not chastise all alike. In a home where there are several children, parents do not deal with all alike. For one boy, nothing does so well as the old-fashioned rod. But perhaps for another boy that would not be wise. Sometimes a mother sends a boy to bed on a holiday for his disobedience. I know intimately one who has a dislike for an althea bush. Oh, he admits that the leaves

are pretty and that the flower is beautiful and all that, but he does not care for the althea. Why? Well, that is another story.

How is God going to chastise you? I do not know. It may be that he will take away a loved one, as in the case of David. It may be that God will send financial disaster, sweep away your property. He may bring bodily affliction upon you, place you upon a bed of illness. And if you persist in your disobedience, if you are wilful and stubborn, God may remove you from this world and thereby thwart the highest ambition of your life. That shocks you, does it? I am using plain English, because I want to press this point home.

“Oh,” you ask, “you do not really mean to say that God would take the life of one of his servants for his sins, do you?”

“That is correct. You have my meaning exactly.”

God has not left us in the dark on this point. He tells about taking the life of a very prominent servant of his. That one is none other than Moses. It had been the fondest dream of Moses to lead the

children of Israel into Canaan. He wanted to see his beloved people settled in their own land and living "under their own vine and fig tree." But God did not permit Moses to lead the children of Israel into the Land of Canaan. Why? Because he had sinned. Turn to Deuteronomy and read:

"And the Lord spake unto Moses that selfsame day, saying, Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel" (Deuteronomy 32:48-51).

Note—"Die in the mount . . . because ye trespassed against me." God takes

90 THE PLAN OF SALVATION

special pains to tell us that when Moses died: "His eye was not dim, nor his natural force abated" (Deuteronomy 34:7). He did not die from disease or old age. God kissed away his life, as the Rabbis express it. Moses died at the time he did because of his sin, because he trespassed against God. Here is the scene: Yonder are the Israelites in the wilderness. They are complaining because they have no water. Moses and Aaron cried unto God. God told them to assemble the children of Israel before the rock and to "speak ye unto the rock before their eyes; and it shall give forth his water." They assembled the children of Israel as God instructed, but Moses said: "Hear now, ye rebels; must we fetch you water out of this rock?" Then he smote the rock and the water came. But listen to what God said: "And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (Numbers 20:12). A little

while after that "the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Take Aaron and Eleazar his son, and bring them up unto mount Hor; And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there. And Moses did as the Lord commanded: and they went up into mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount." Later on God said to Moses: "Get thee up into this mountain Abarim . . . and die in the mount whither thou goest up . . . because ye trespassed against me."

"Well," you say, "then Moses was lost."

92 THE PLAN OF SALVATION

No, no. Leap over the centuries and stand on the Mount of Transfiguration. Here Jesus is transfigured before his disciples. Look, coming yonder are two heavenly messengers—Moses and Elijah! They come to talk with Jesus about his death, soon to take place in Jerusalem. Leap over the centuries and stand with John on the isle of Patmos. Look upon that heavenly host with him. Listen, they are singing! And these are the songs they sing: “And they sing the song of Moses the servant of God, and the song of the Lamb” (Revelation 15:3). Moses lost? No, no. I do not believe that the name of a lost soul would be linked with the blessed Lamb of God! Neither do I believe that the heavenly host would ever sing the song of one in hell! Moses sinned and God cut short his life, but he was not lost.

God may not take your life for your sin, but he will bring some affliction upon you. Read the story of David in 2 Samuel 12: 1-23. See there that Nathan said to David: “Thou art the man.” “And David said unto Nathan, I have sinned against the

Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die." Look, that child is sick. The king in his distress flings down his scepter, hurls his crown from him, tears off his royal robes, and lies down upon the ground. There he cries and mourns and prays for the child to be spared, but God said: "No, David, you have sinned. The child must die." In reading the record of David's life from then on, it is found that the sword never did depart from his house. But the story is too long and too sad to be recorded here.

May we all be such faithful servants of Christ that we will escape sore and severe whippings here and have great and glorious rewards yonder. Oh, to hear the Master say: "Well done, thou good and faithful servant!"

94 THE PLAN OF SALVATION

4. *Point out the fact that all acceptable service to Christ springs from love and gratitude*

No one ever surpassed the apostle Paul in zeal for the Master. He delights to call himself the servant, the bonds slave of Jesus Christ. He explained his zeal by saying: "The love of Christ constraineth us" (2 Corinthians 5:14). John, before he began to paint the scenes of his apocalyptic vision, broke in heavenly rhapsody, saying: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever" (Revelation 1:5-6).

QUESTIONS

1. What is the fifth step in teaching the way of life?
2. Name four duties of a Christian.
3. Why should a believer be baptized?
4. Why should a Christian belong to the church?
5. What should be a Christian's relation to Christ's worldwide missionary program?
6. Discuss the question of rewards.
7. Discuss the question of chastisement.
8. What is the great motive that prompts one to serve Christ? Discuss this point.

CINCINNATI BAPTIST BIBLE COLLEGE

Date Due

[illegible]

HIGH AND BAPTIST CHURCH

269-CR

CLASS

107

ACC

Crouch

(LAST NAME OF AUTHOR)

The Plan of Salvation & How to Teach It

(BOOK TITLE)

DATE DUE

ISSUED TO

269-CR

CLASS

107

ACC.

Crouch

(LAST NAME OF AUTHOR)

The Plan of Salvation & How to
Teach It.

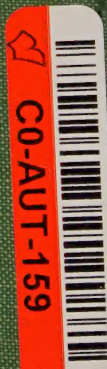
(BOOK TITLE)

LIBRARY ROOM
CINCINNATI BAPTIST BIBLE COLLEGE

STAMP LIBRARY OWNERSHIP

CODE 436-278, BROADMAN SUPPLIES
CLS-3 MADE IN U. S. A.





C0-AUT-159